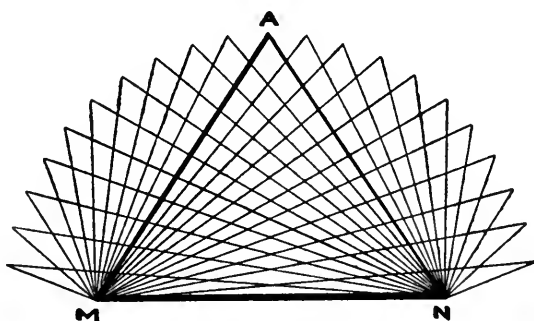


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

DECEMBER, 1925

Volume I

Number 8

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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* * * * *

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VOLUME I

DECEMBER, 1925

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CONTENTS

	PAGE
A TYPICAL CASE By J. E. Richardson, TK.	1
PINE NEEDLES By Joseph A. Sadony	7
ARE WE DOING ALL WE CAN? By G. W.	12
ANNOUNCEMENT By TK.	14
THE REALM OF IDEAS By Balzac	16
FATHER TIME By W. B. R.	17
OUR ACKNOWLEDGMENTS By TK.	19
THE MAIN THING By G. P. B.	20
EQUITY, JUSTICE AND RIGHT By TK.	24
A PURPOSE AND AN IDEAL OF LIFE	
By Noneta S. Richardson	26
THE MASTER'S BRIDGE (<i>Poem</i>) By R. P. F. G.	34
NOTICE By TK.	35
THE QUESTION BOX By TK.	35
STATEMENT OF OWNERSHIP By J. E. Richardson	40

THE GREAT WORK IN AMERICA

A TYPICAL CASE

Notwithstanding the careful statement of facts and explanation I gave the readers of this magazine, in connection with my series of articles on "*Subjective Insanity, Its Diagnosis and Cure*", as to why I cannot give either my personal time or attention to the consideration or treatment of such cases—I am constantly receiving the most urgent letters from the victims of *subjective control* in all parts of the country, literally begging me to make an exception of each individual case.

That our readers may have a more definite and correct understanding of the secret tragedies that are being experienced all about them, I am taking the liberty of quoting parts of a letter just received from one of these secret sufferers who was assured that no possible harm can result from the ouija board or other forms of so-called "automatic writing", or "mediumistic development".

Before I do so, however, let me assure the author, as well as the readers of this magazine, that nothing could possibly induce me to betray the confidence of anyone who has ever entrusted me with a detailed knowledge of any such case. I should regard any such betrayal of confidence as a deliberate and inexcusable breach of good faith, as well as violation of the most sacred and binding Obligation any human being could possibly assume.

I select this particular letter because it shows upon its face the evidences of integrity and sincerity, as well as a very high

degree of intelligence, and a deep sense of humiliation which has made it impossible for its author to bare her soul to even her closest friends or nearest relatives. She comes to me only because of her feeling of profound need, and because she intuitively *knows* that she can trust me to hold her confidence inviolate. Then again, she believes (correctly) that I will understand her case, and will not adjudge her *insane*. In this also she is entirely correct, and it may be a source of comfort to her to know that I not only understand, but deeply sympathize with her in every unhappy and degrading experience through which she has passed since she made the first sad blunder of laying her hands upon that little, harmless looking ouija.

Her letter is a rather long one, and full of interesting information as to her destructive personal experiences. I shall quote only a few of her paragraphs, but quite enough, I am sure, to leave with my readers a vivid impression of what it means to an intelligent and high-minded woman to fall under the dominating influence of an evil and unscrupulous spiritual intelligence. Here, in part, is what she says:

"I am taking the liberty of writing to you for advice on a subject which I know you understand, and concerning which you will be able to sympathize with me in my efforts to do the right thing.

"I have read your book—'*The Great Psychological Crime*'—as I have read also your other works, seeking help in my own condition, a condition which I am sure you will understand without my going into the matter too deeply, or taking too much of your time and vitality.

"I am suffering as a result of automatic writing, and also from the use of the ouija board. I have suffered as no one can possibly understand *perfectly* without having gone through the same experiences, and I doubt if any two ever have exactly the same psychic experiences—any more than they can have exactly the same physical experiences.

"Although I long since have ceased writing automatically, and have not touched the ouija board for many months; but I am still under the control of the entity—whoever it may be.

"This has gone on now for five years. I have fought it,

fought it alone, too; for I did not know to whom I could go for help. I would not attend any of the seances here, of which there are many, nor consult any of the so-called mediums, because I know that they do not understand the matter scientifically, but are merely unfortunate victims themselves of mediumistic control.

"I suffer, not only mentally (from thoughts and impressions which are not my own, and from great depression) but also great physical pain inflicted whenever I wish to follow my own individual intelligence and independence.

"The prophecy and threat of this vicious influence—that they would destroy me in every way—seem to be almost accomplished, inasmuch as they have destroyed my business, my income, my health and my happiness. The only thing remaining is my life. I would gladly give them that, if it were not for the obligations I owe to those who are dependent upon me.
* * * *

"There are many to lead the innocent and unsuspecting into the depths of suffering and degradation which I have endured and still endure; but where can one go for good, honest, professional advice—after one has been lured into the depths of such misery?" * * * *

There is much more, but it is of such a nature that I could not give it publication through the columns of this magazine.

You will note what she says about suffering "from thoughts and impressions" which are not her own, etc. This is one of the most terrible sufferings to which any modest, moral and high-minded woman could be subjected. In most cases of subjection (of which this is a typical case) the controlling intelligence works directly upon the channels that stimulate the sex desires. Every possible suggestion that can be made to increase the sex appetite and passion, is employed. Those who passively yield without making a desperate fight for liberty, drift into the very depths of mental depravity—and finally are committed to some institution for the insane, where they end their earthly days within a few years at the outside—often in a few months or weeks. **BUT THEY ARE NOT INSANE**—in the true meaning of that term.

I hope my readers will understand and appreciate something of the sorrow and profound regret that come to me when I find myself compelled to withhold the help from such as this lady—who innocently and ignorantly drifted into the subjective condition because of her faith in the integrity and moral character of her controls.

But I want my friends everywhere to realize that I am driven into a position where it is necessary for me to choose between two lines of personal work and endeavor. This is because *I cannot do both*.

Forty-two years ago, when I first entered upon my work for and in behalf of the Great School, I took upon myself a solemn and binding *Obligation*. This obligation, among other things, bound me to devote my life and energies, primarily, to the Work of formulating into simple and scientific English expression such knowledge and information as the School desired to give to the world concerning the discoveries of Natural Science. To the best of my abilities I have discharged that obligation. But there was a time when it was possible for me to devote some time and effort to the relief and cure of such cases as that of the lady from whose letter I have quoted hereinbefore. My efforts were rewarded with wonderful success and, in due time, I had far more demands for my personal services and time than I could possibly respond to.

As the years have passed, these demands upon my time and vitality have increased, until today I could not possibly respond to more than a small fraction of them, even if I gave to them my entire time and strength.

At the same time, the work to which I solemnly obligated myself—that of formulating and giving to the world the knowledge of Natural Science—has also doubled, trebled and quadrupled many times, until it also demands every ounce of my energies and every moment of my time. What can I do?

This brings me to a perfect *impasse*. I am compelled to choose between the two lines of endeavor.

In making my choice, there is but one safe guide. Which line of endeavor is of greater value to the world and to humanity?

Upon that basis I am compelled to discontinue my own personal endeavors to serve those who suffer from subjectivity, so-called "subjective insanity", or, "obsessional control"—and press forward the greater and more *permanent work of education* and the formulative work of Natural Science.

In making this choice, however, I want all who need my help—in their efforts to regain their liberty and independence from psychic control—to know that it grieves me, more than they will ever know, to turn a deaf ear to their calls for help.

In the meantime, however, I am endeavoring to train a few carefully selected students in the method of the Great School, to a point where they will be able to take up and carry forward the definite and personal work of relieving these cases of psychic subjection and "obsessional insanity". If it shall be my destiny to live long enough, I shall hope to make it possible for many earnest Souls to equip themselves for carrying forward this truly Great Work of relieving those who unwittingly have followed Ouija "into the jaws of Death", and now seek deliverance "out from the Mouth of Hell", through the help of those who know how to defeat the destructive machinations of the subjective influences back of all these destructive and degrading experiences.

In closing this article, let me say that I shall write a personal letter to the lady above referred to; but I cannot assume the responsibility of treating her case. And in future, I am asking each and every student and friend of the Work to do me a distinct personal favor. It is this:

Whenever you come into personal contact with cases that would seem to you to be of the type we designate as "subjective control", or "influence"—recommend to them to read the entire series of articles, contained in previous numbers of this magazine, entitled "*Insanity, Its Diagnosis and Cure*". Tell them to read those articles:

1. To learn as much as they can concerning their own personal case and condition.
2. To learn therefrom, as far as possible, how to work out their own liberation from their controls.

That is what I shall tell this lady, and I shall impress her

strongly with the fact that, if she is as deeply in earnest in her desire to regain her Self-Control as she seems to be, she can do so by following the suggestions contained in those articles persistently, intelligently and with absolute FAITH in her own powers to succeed. She must simply *banish* all FEAR as to the results. She will prove herself absolute MASTER of the situation, in a very few weeks, if she will not falter in her determination and her effort to succeed. And that is worth many times all the suffering she has ever had or may have.

Do not send these dear Souls to me in future, because you do not want me to disappoint them—and that is exactly what I should be compelled to do; for my Obligation to the School and Work is fixed and unalterable.

Your Friend and Elder Brother,

TK.



From the Valley of the Pines.

PINE NEEDLES

JOSEPH A. SADONY

PROLOGUE.

I dreamed a dream. . .

I was led to a Playroom of Science by a young boy on a certain planet that is far beyond our own.

He showed to me a box two feet in length, in breadth, in height, explaining the while that it contained all that did our earth.

He pressed a button, whereupon it opened with a rush of air, of steam, of gas;

And I beheld a ball arising, whirling like a top,—then another, and another, until soon the entire but miniature solar system arranged itself in ordered motion within the space of seven feet before my eyes.

The planets, in respective and proportionate paths, all revolved about a marble of Radium, which my young guide explained, was the Earth's solution of our earthly problems; as it gave life to all things, in itself being the Earth God of Creation, the body of the Soul, Activity, created magnetism as well, thus inducing Electricity and all powers of locomotion.

"Good Conduct", susceptibility and conformity to the "Law" and force imposed meant Success and Joy, my friend remarked. "Poor Conduct", failure and sorrow; a "short-circuit"—"Death".

"Recorded Deeds" were the records of the Soul's activity—depending upon the susceptibility to "Inspiration",—thus receiving from Radium by absorption Activity, Endurance and Immunity from disease and Discord.

Questions filled my mind.

But the boy did not respond.

"When you come again," he said, "you shall see the borderline of Individuality. This is but a plaything created by our

fathers that we might study the one force which you call
'God.' . . ."

And then I awoke.

ON THE HIGHROAD.

We are all travelling over the same road, with the eyes of the
Masters always upon us; watching our every step.

Sorrowful they are as they watch us enter into the polluted
atmosphere of the world's immorality.

But with eager longing in their eyes, they watch the path along
which we emerge from that jungle.

And even while we are in the jungle of sin, They choose
younger brothers who keep a kindly eye upon us—and ever
ready with the helping hand.

And thus we travel on until there are no more jungles.

* * * * *

Keep the fires of love burning upon the altar of your heart.

Appreciate the attention, when "Kind Fate" knocks at your
door.

For appreciation is the morning dew which moistens the little
flower of hope in the desert.

The little flower is yourself.

* * * * *

Impurities forgotten will in time be clipped to the ground, so
that at your maturity, they will not only be overcome, but like
a trellis may support a vine whose leaves will in time hide from
view the sins of forefathers.

* * * * *

The completion of Love carries us into the presence of God.

* * * * *

What is pleasure?

Is not real pleasure in keen appreciation of the law of gravita-
tion toward a mental and spiritual perfection?

Is it not found in the operation of that law, when the sensual
animal propensities do not drag?

Physical-material gravitation draws to the earth.

Its highest point or ceiling is but the floor of the lowest spirit-

ual attraction; where the physical and the spiritual are linked together.

In the light of this we may fix the boundary of real joy and gratification.

* * * * *

When I want a good dinner and cannot afford it, I will fast for two meals. Then the poor meal becomes a feast.

If the meal will not come to me, I will go to the meal.

And as for Heaven, we need not wait long for that.

A hovel may be made a Paradise on Earth.

* * * * *

Real joys are debts paid in full.

* * * * *

There is truer happiness in enjoying the things we do than in doing the things we enjoy.

What's more, it is less selfish.

* * * * *

Truth depends upon itself.

Not on how you garnish it with your opinions.

We all have within us the blessings and the crimes of our ancestors.

And some time when they reach the altar of our emotions, they become for a time transfixed.

Then there is nothing else to do but burn them upon the sacrificial altar.

* * * * *

Do not become confused by the complex teaching of those who forever dwell among the clouds, with their feet never upon solid ground, where Nature intended them to be.

For it is there where the blind lead the blind.

Humility and Simplicity beautify the road which leads to the illumination which generates happiness, joy and power.

* * * * *

Think beyond your present environments.

Do not argue, reason, nor dispute with those near you.

Or it will put a weight upon your aspirations.

We are like the little bird that has been pushed from the nest
to try its wings.

Will your wings carry you through misty clouds from one
mountain peak to another?

* * * * *

One who drifts aimlessly over the waters of Inspiration be-
comes wrecked upon the shoals of the Imagination.

* * * * *

We must not forget how to play.

For we are all but children of men.

The less we play, the more dormant will become our emotions.
Love is always the Great Healer.

It not only warms the blood, stimulates the heart, but also
awakens all the juices of the body, giving health, strength,
buoyancy, hope and faith.

Tasks and duties often become such masters, that our ideals
of sentiment become slaves.

We must play to really love.

And we must love to really play.

* * * * *

Does your Soul cry out to be released?

Mine lost its voice by my intense desire to reach the spiritual.
But I at last learned a new key to Unfoldment: Patience and
Humility.

For he who waits for Love receives it sooner than he who
rushes impetuously after it.

* * * * *

Is it not our real privilege to help make the world better by
our having lived in it?

Is it not our real privilege to build up the Temple of Truth,
and to help scatter the darkness of fear and superstition?

What a wonderful work, what a GREAT WORK, we might do,
were it not that we let the petty unimportant things of the
world assume such alarming proportions.

We forget that a gentle breeze of faith will eliminate them.

While we have the energy to stand erect and walk, let us carry

the cross with our eyes ever fixed upon the Star of Hope, until its light finds lodging in every crevice of the heart.

* * * * *

Man in his capacity as a servant but upholds that which is Greater than himself.

Attain efficiency of purpose, and it will in itself bring promotion and progress.

Then instead of the centrifugal force of idleness carrying you to the extreme outer rim of life with tremendous speed, you will force yourself to the center of power.

* * * * *

I dare not tell you of what is really ahead of you.

If you knew you would stretch out your arms toward the blue sky, with tears in your eyes, and a longing in your heart to fly, to soar upward because of the distant beauty that is yours.

I have glimpsed that land of beauty.

And have been enamored by its magic.

But at times I dare not linger there, for fear of neglecting objectiveness.

* * * * *

All the knowledge that we can acquire is not knowledge positive.

But knowledge comparative.

And subject to the errors and passions of humanity.

* * * * *

If ever I have made you think one thought, then I am happy. For then I have conveyed to you more than were I to explain all.

ARE WE DOING ALL WE CAN?

By G. W.

We, as Students and Friends of the School of Natural Science, are charged with the Personal Responsibility, under the great Law of Compensation, to GIVE in equal measure as we Receive. This is an unquestioned and unqualified statement of an absolute Fact in Nature—accepted by each one of us.

However, the question arises: In the mere acceptance and mental approbation, have YOU and I done our part? That is only one Pole of the Great Law; it is so easy to receive—to accept—be thankful—then rest in the approval and the more or less unconscious admiration of our own intellectual and moral development, *while still under the yoke of inertia*.

One of the most vital and impressive facts stated in the analysis of this Great Law we are now considering, will be found in the Harmonic Booklet devoted to its presentation—“Nature has invested Man with the VOLUNTARY POWER to establish *his own RELATION* to the Constructive Principle” with which the Law of Compensation cooperates. Then we are GIVEN the KEY, by which to open the flood-gates of self-consciousness—by personal application in self-analysis under the seven-fold qualifications which endow the Individual Intelligence with the power to make the Right Use of all Soul attributes and activities, under his OWN VOLITION.

This message is written to incite, inspire and vitalize in each and every Student such appreciation and understanding of Moral Accountability, that every department of his Individual Nature will respond and concentrate upon the vital problem of fulfilling his part in relation to the Law of Justice, which operates for Harmonic adjustment, in spirit and in truth.

Under the constructive Law of Attraction we can interpret this problem upon each plane of our being, in its relation to all planes of Life—making it a practical thing for definite solution; proving through personal experience and exemplification the truth of its power.

The positive attitude of Attention to this one problem

quickens the receptive faculty of perception, until one cannot fail to understand and apply this Law of self-analysis, with the right motive; and reap the actual fruits of its spiritual power—"As ye sow, so shall ye reap". This will re-act upon the Student Body as a Whole, and quicken each Soul to recognize his or her Moral Accountability, through Personal Effort, to repay in kind,—or *full equivalent* for all he has received, from the Great School or any of its members, and from Nature.

Who can estimate the effect and results of such co-ordinated effort?

As Students of the present day, we are *given* the *light* of direct Instruction upon vital subjects and fundamental principles: (I sincerely doubt if we fully appreciate the great value of the knowledge presented in the Harmonic Booklets, as well as the priceless *gift* of Instruction) let each one ask himself,—facing the *self* consciously, without equivocation, reservation, or obstruction of any mental illusion: "*Am I proving myself Worthy* by practical application and personal effort exemplified in a definite way?"

Let us prove our appreciation of this priceless *gift* of Moral and Scientific instruction in the Use of Nature's Elements and principles, by *giving* our-selves literally to the responsibility accepted by us, viz.: to prove our attitude of Soul by exemplifying the spirit of the Work; to prove our Morality in the Living of the Life; to prove our Faith in the Law of Health by cooperating with Nature to establish the same in our own Being.

This material plane, here and now, is the one wherein each and all can cooperate, and pay an equivalent for the great gift received and the Debt thus contracted in the asking for, and receiving the same.

What is the meaning of Co-operation? The entering into actual demonstration, by *mutual agreement*, upon a certain course of activity; or for some designated purpose,—each one to *do* his part, without reservation or selfish consideration, or of anything whatsoever that will prevent actual effort and compliance; to conform, in the right spirit, with the Law of Cause and Effect. It means Consecration to an accepted course of

Action; the Attention to perceive and exemplify in Life and Action, the Harmonic Relation involved and required.

"To him that hath ears to hear, let him hear"; and *respond* in Harmony with the Law of Compensation—*here and now*.

"Taint what we have
But what we *give*.

Taint where we live,
But *how* we live.

Taint what we do,
But *how we do it*—

That makes this life
Worth goin' through it."

ANNOUNCEMENT

It gives me sincere pleasure to be able to announce, at this time, the fact that the first *Bound Volume* of the Harmonic Booklet Series will be ready for delivery by the time this copy of the magazine reaches its readers.

It contains the materials of the first six Booklets, the subjects of which, in their regular order, are TOLERANCE, THE LAW OF COMPENSATION, SELF-CONTROL (The Principle of Mastership), POISE, CHEERFULNESS and THERAPEUTIC FAITH. As nearly as we can guess at it, the book will contain about 300 pages. The size of the book will be 5 by 7 inches (this is the size of the cover), and the type will be large, clear, distinct and beautiful. As you will note, the cover dimensions are about half-way between those of the little Booklet and a volume of the regular Harmonic Series. It is a shade smaller than the volumes of the old "Supplemental Harmonic Series"—such as "*The Spirit Of The Work*", "*The Question-Box*", and "*The Reality Of Matter*".

It will be bound in a beautiful shade of cloth binding, with

gold lettering, and will be as fine and perfect a piece of book making as the publishers can produce.

The price of the book will be \$2 per copy; and I want to say that I verily believe that each and every purchaser of it will realize that he has received full value for his money *and then some*.

If the binder fulfils his promises, the book is going to be "A Thing of Beauty and a Joy Forever"—and something of which we all may justly be proud.

I want it to be a volume that every friend of the Work will be delighted to add to his or her personal Library of choice works; and one that every reader of this magazine will be proud to present to his dearest friends and relatives as a Christmas or New Year's gift.

So that he or she will not forget it, we are inclosing an Order Blank that can be filled in for as many copies as may be desired. All orders and remittances should be made direct to me.

To answer many questions already asked concerning future booklets, let me say: I am entirely discontinuing the booklet series, for the present. If possible, however, I will resume that work later on, when I can have help to relieve me of the clerical work of writing letters and keeping books, wrapping and mailing magazines and books, etc. But I will notify you in advance through the columns of this magazine. You will also receive notice in advance when Bound Volume No. 2 will be ready. Do not send orders for it now, but wait until you receive notice of its publication.

But I have a new basket which I am going to dedicate to Bound Volume No. 1. It is a nice large basket and will hold a lot of orders and checks and money orders; and I hope my friends and the friends of the Work will get so busy sending me their orders that I will need another basket for the overflow, and a neighbor or two to help me wrap and ship the books as soon as they come from the bindery.

Get in your orders for Christmas and New Year's Gift copies as early as possible, so that I may get those off first. I have a distinct *feeling* that our friends are going to count

Bound Volume No. 1 the choicest Christmas Gift of all they receive this year. See if I am not correct.

Your Friend and Elder Brother,

J. E. Richardson, T.K.

THE REALM OF IDEAS

The realm of Ideas is divided into three spheres: that of Instinct, that of Abstraction, that of Specialism.

The greater part, the weaker part of visible humanity, dwells in the Sphere of Instinct. The *Instinctives* are born, labor, and die without rising to the second degree of human intelligence, Abstraction.

Society begins in the sphere of Abstraction. If Abstraction, as compared with Instinct, is an almost divine power, it is nevertheless incredibly weak as compared with the gift of Specialism, which is the formula of God. Abstraction comprises all nature in a germ, more virtually than a seed contains the whole system of a plant and its fruits. From Abstraction are derived laws, arts, social ideas, and interests. It is the glory and the scourge of the earth; its glory because it has created social life; its scourge because it allows man to evade entering into specialism, which is one of the paths to the Infinite. Man measures everything by Abstractions; Good and Evil, Virtue and Crime. Its formula of equity is a pair of scales, its justice blind. God's justice sees; there is all the difference.

There must be intermediate Beings, then, dividing the sphere of Instinct from the sphere of Abstraction, in whom the two elements mingle in an infinite variety of proportions. Some have more of one, some more of the other. And there are also some in which the two powers neutralize each other by equality of effect.

Specialism consists in seeing the things of the material universe and the things of the spiritual universe in all their ramifications original and causative. The greatest human geniuses are those who started from the darkness of Abstraction to

attain the light of Specialism. (Specialism, *species* sight; speculation, or seeing everything, and all at once; *Speculum*, a mirror or means of apprehending a thing by seeing the whole of it.) Jesus had the gift of Specialism. He saw each fact in its root and in its results, in the past where it had its rise, and in the future where it would grow and spread; His sight pierced into the understanding of others. The perfection of the inner eye gives rise to Specialism. Specialism brings with it Intuition. Intuition is one of the faculties of the Inner Man, of which Specialism is an attribute. Intuition acts by an imperceptible sensation of which he who obeys it is not conscious; for instance, Napoleon instinctively moving from a spot struck immediately afterwards by a cannon ball.

Between the sphere of Abstraction and that of Specialism, as between those of Abstraction and Instinct, there are beings in whom the attributes of both combine and produce a mixture; these are men of genius.

Specialism is necessarily the most perfect expression of man, and he is the link binding the visible world to the higher worlds; he acts, sees, and feels by his inner powers. The man of Abstraction thinks. The man of Instinct acts.

Hence man has three degrees. That of Instinct, below the average; that of Abstraction, the general average; that of Specialism, above the average. Specialism opens to man his true career; the Infinite dawns on him; he sees what his destiny must be.

—Balzac.

FATHER TIME

By V. B. R.

Time, the Ancient Past, the Present and the unborn Future,
You give to us, all things that were, or are to be;
We take and spend, or throw away
Our golden Opportunities.
Lavish are Time's gifts, and patient he,
While giving, giving ceaselessly.

We take and grasp and gorge ourselves,
While wasting without thought the precious hours
That come and go,
So swiftly fleeting on and past us,
Adding much and taking much away.
We stand and gaze, and wonder why
We could not keep within our grasp, the things we had.
Heartaches come as an aftermath,
Brought to us by our own misuse or lack of understanding;
And we cry aloud to be delivered from our pain and sorrow.
Time, the ever-patient, ever-present, whispers,
"Time, all in good time.
The pendulum has swung,
But cometh back again
All in good time.
Heartaches come and heartaches go
Back into the far-off land of memories,
All in good time.
I am Time, the Healer of all pain;
I am Time, the Inexorable, the ever-Present,
Past and still to come.
Do with me what you will
I still fly on and on
Out into the deep, dark mystery of night,
While you pay for the use of Time.
Weep not, nor mourn forever,
For I am Time,
And I lull you finally into a sweet forgetfulness.
But always I bring Rest at last,
And smooth away the traces of all care.
Tears I take with me
Back into the land whence I came,
ETERNITY."

OUR ACKNOWLEDGMENTS

I feel very strongly that the Great Father and the Great Friends and Helpers of those who need, have heard the prayers that have gone out from my inmost Soul during the last few weeks in behalf of our little Magazine—*The Great Work In America*.

Perhaps, however, I am taking something for granted in this—for it was the Advisory Board of the General Council of SADOL who sent out the definite call to the readers of the magazine for the help that now seems to be on its way. And it was in response to its call that the "Helpers of those who Need"—the students, friends and readers of this magazine—came forward so splendidly and subscribed for an additional 500 copies of the magazine each month.

But for the Advisory Board, I am sure the friends never would have known of the real danger that threatened the very life of the magazine. I had made up my mind to write an article explaining the situation fully, and then discontinue the magazine—until such time as I could see the way clear to resume on a safe basis—when the Board stepped into the breach and assumed the responsibility of sending out a statement to the readers and friends of the magazine, and giving them a chance to express themselves on the vital problem.

Just before the Dec. 1, issue goes to print, comes a brief statement from the Board informing me that, up to that time 504 copies had been subscribed for in response to its call, and that there would be at least a few more within another week.

The friends will be glad, I am sure, to know that this will raise our subscriptions to very nearly 1000, and positively assures the continuance of the magazine, for several months; and we hope until added subscriptions can be secured to make it continuously self-sustaining.

In behalf of our entire editorial staff, the School and the Work, I thank the Advisory Board for its courage and wisdom in the matter of making its appeal to our readers and friends and giving them a chance to "lend a hand" at the right time; and I thank the friends who have so generously expressed their

determination to see that the magazine "shall not DIE".

Your generous support gives to your editorial staff renewed courage, and the determination to make our magazine a great MESSENGER OF TRUTH, worthy of the support and confidence you have so loyally expressed.

For the great Joy you have given me personally, I thank you with all my heart.

Your Elder Brother,

J. E. RICHARDSON, TK.

THE MAIN THING

By G. P. B.

Every once in a while, again and again, the question of the origin of the Great Master Jesus occupies the attention of theorists and debaters. And the result, or lack of result, is always the same. They go around the same old circle and come back to the same old point—none the wiser for all their words, which do not contribute to the enlightenment of humanity, but on the contrary, only help to mystify them the more, and create more skeptics than ever.

Why all these arguments for and against the divine origin of Jesus, the Christ? What difference could it possibly make to anyone, whether Jesus was the son of an humble carpenter of Nazareth, or of so-called "divine" origin?

The question which really concerns humanity is: Which is it, the origin of Jesus, or his teaching, that is important to humanity?

He himself spoke of his own person variously as "the son of man", Matthew 8:20; 9, 6; and as "my Father which is in heaven", Matthew 10:33; 12:50; etc. (meaning that he was the son of that Father in heaven).

And, according to the Master's own words, we could make that designation fit every man, woman and child on earth. For instance, in Matthew 5, 16, he says: "Let your light so shine before men, that they may see your good works and glor-

ify *your Father* which is in heaven." He uses similar expressions in Matthew 6.1; 6.2; 6.4; 6.6; 6.14; 6.26; etc.

In truth we are all "sons of man", or "daughters of man"—born from the womb of woman. But, at the same time, we are none the less "children of God", because God is the creator, and the Father of all.

And as far as the matter concerns the divine origin of the Master Jesus: Who is there to deny that the Great Creative Intelligence, who creates worlds and universes, could not, should it so choose, cause the formation of a child in the womb of a virgin without the ordinary physical process of generation? Does such a proposition really sound unreasonable to common sense? What is there that the Great Creative Intelligence, who rules all these is, *cannot do*?

Does not the whole proposition concentrate down to the plain fact that it is only a matter of narrow, limited human intellect, which cannot grasp the magnitude, the infinity and the omnipotence of the Great Creative Spirit?

Let us think over this; let us contemplate the matter with due consideration, and hide our faces in shame at our presumption in trying to fit the universe, and its Creator, to our narrow, limited, and short-sighted view-point.

And again, what difference would it make what the origin of Jesus was? It would certainly not change the divine mission with which he was entrusted, nor the value of his teachings to humanity, nor in the least minimize his sublime sacrifice on the cross, where he is generally supposed to have died *because* of the sins and ignorance of humanity. *And that is the Main Point.*

The life of Jesus, and his mission, embraced just one purpose: The emancipation of humanity from the darkness of ignorance, superstition and immorality. His doctrine was the universal Brotherhood of Man, which is based on *Love*.

The essence of all his teachings is contained in the "Golden Rule", which, if universally adopted and lived by all mankind, would change this world of ours into a paradise of Love.

The "Golden Rule", Matthew 7.12: "*Therefore, all things whatsoever ye would that men should do to you, do ye even so*

to them"—is one of the most sublime rules of life that has ever been uttered. There is no one who can consistently deny this.

Now, admitting the great evolutionary blessings which have resulted, are resulting, and will yet result from his teachings and which teachings he exemplified in his everyday life; does anyone claim that his teachings would not have had the same beneficial results, if he were in truth only the son of Joseph, the carpenter of Nazareth?

Or, would he not have been nailed to the cross in either case? The high priests and rabbis of Jerusalem did not care about his origin half as much as they were concerned about his evolutionary *teachings*—they were *afraid* of him.

They were afraid that, by his teachings, he would destroy their power and influence over the people of Israel. They considered him a dangerous radical, and they were determined to get rid of him—the son of Joseph, or the son of God—it did not matter to them. They were purblind. In their hatred, prejudice and narrowmindedness they did not know what they were doing. And Jesus realized this when, hanging on the cross, he uttered the immortal words of sublime altruism: "*Father, forgive them, for they know not what they do.*"

Why then should we quibble about the origin of Jesus, the Christ? We know, not only from biblical history, but from profane history also, that Jesus was a great teacher of morality and ethics; that he demonstrated what appeared to be supernatural, God-like powers in his acts of healing and control of the elements of Nature; and that he *practiced what he taught*. That is all that should concern us. That is all that *does* concern us.

The origin of any man is beyond his control. He is not responsible for that. But, it is what he makes of himself; to what use he puts the faculties, capacities and powers with which the Great Creative Intelligence has endowed and invested him; that is what counts. And we honor, or should honor and admire, a man for what he *is*, and not judge him by what he has been, or because of his origin. *That is the Main Thing.*

Jesus was one of the greatest teachers of constructive rules of life that ever lived on earth. He was an extraordinary man—endowed with wonderful knowledge and extraordinary, God-like powers—whose heart was filled with sympathy, compassion, and love for humanity, and who wanted to show them the Right Way to the Light of Knowledge and Truth.

Those are the facts. And for the things he did for humanity, for each one of us; and because of which he was nailed to the cross, we should honor, love and venerate his name and memory, and not drag it through the mire of malignant controversy, calumniating allusions and anything else which in any manner may reflect dishonor upon a character whose purity no unbiased man would even wish to deny.

Those who are true searchers for Truth, and who can, through gradual mental, spiritual and psychical evolution, realize the import of the great Master's teachings, will not only lack the time, but more so the desire to criticise him in any way whatsoever. They are too busy to put his teachings to practical use in "living a life" along the upward path of mental, spiritual and psychical evolution, which leads to that Happiness which is the goal of all humans and of which Jesus spoke when he said: "Blessed are the pure in heart, for they shall see God." Matthew 5.8.

Let us ignore all trivial non-essentials, and see that our lives express only "THE MAIN THING".

THE PRICE

He who would gain must lose—and losing, gain!
For Joy blooms brightest in the soil of Pain.

Success wrung from Defeat alone may laugh,
And sweetest Peace crowns Trouble's epitaph.

Youth's charm increases in the sight of Years,
While rarest smiles are those concealing tears.

That Love is greatest born of Loneliness:
To grasp the More, one must have known the Less:

—Leslie Curtis.

"EQUITY, JUSTICE AND RIGHT"

I wish it were possible to publish each and every response that has come in concerning this most interesting subject. It would be one of the best lessons that could come to our readers and students—just to realize the fact that, out of over 200 conscientious replies to my questions, no two individuals have given the same analysis, nor arrived at the same conclusion. Does not this fact alone prove how lacking the intelligent thinkers of the present are in the very fundamentals of NATURAL LAW? Let me quote just one reply that came in today:

"1. *Equity* is compliance with Nature's Constructive Principles in Individual Life, in the *Physical* Department of Nature.

2. *Justice* is compliance with Nature's Constructive Principle in Individual Life—in the *Spiritual* Department of Nature.

3. *Right* is compliance with Nature's Constructive Principle in Individual Life, in the *Psychical* Department of

4. You have employed all three terms, so frequently, in order to cover completely all three Departments of Nature." etc.

This presents a unique view of the subject, and one that will stimulate much further thought and study of the subject, I am sure. In any event, it deserves the most careful and thoughtful consideration of everyone who has made a conscientious effort to answer my questions scientifically.

I am delighted with both the number and the quality of the replies that have come in so far; and I know that many others are on the way. This proves how earnestly our readers are working to solve these problems correctly, and that this department of the magazine is a veritable "*School of Psychology*" in itself.

Consider the following carefully and with an open and unbiased mind:

The Great School recognizes as one of the great "*Facts of Nature*", that there is a Constructive Principle (as also a Destructive Principle) which applies to all the departments of Nature—physical, spiritual, psychical, mental and moral. In the Moral department of Nature this Constructive Principle is synonymous with the great fundamental principle of "*Righteousness*" by which we measure and determine the Moral Values of things.

Now, here is a transaction which involves the great principle of *Righteousness* in its relation to a number of individuals at the same time. Here is another in which the same great Principle of *Righteousness* applies to only one individual, alone.

Equity is the application of the Principle of *Righteousness* to two or more individuals at the same time. It solves the problem of "*equality*" between them. You already know that we have, in this great and glorious country of ours, courts of "*Equity*", but I wonder how many of my readers know the fundamental principle upon which such a court differs from a court of "*Law*". Suppose you look it up for yourself.

"*Justice*" is the application of the fundamental Principle of "*Righteousness*" to a single individual—I mean to one individual alone, without reference to his relationships with any other individual or individuals. Here is one who has a legal problem to determine. He wants to know whether it is *legally right* for him to do a certain thing. The result concerns nobody but himself. The application of the fundamental Principle of *Righteousness* to this problem is what we call "*Justice*".

"*Right*", as we use the term, has reference to the great underlying Principle of *Righteousness* by which all the Moral Problems of Life are determinable.

While it is true that the Constructive Principle of Nature in the Moral Realm of Life includes the meanings which the Great School attach to all three terms, it is difficult, if not impossible, to express the full significance which it desires to convey without making use of all three terms together.

The reason, therefore, that all three terms are employed so often in the textbooks of the School is to cover the full signifi-

cance of the Constructive Principle in the Moral Universe of Nature.

Your next problem will be

“What is INSPIRATION?”

Your Elder Brother,

TK.

A PURPOSE AND IDEAL OF LIFE

All the wisdom and all the wise men of the ages have understood and accepted the individualization of intelligence as Nature's great purpose in individual life. There have been disagreements, disputes and arguments over the reasons for, and causes of it; nevertheless, all have agreed that Nature has one definite purpose in her general scheme of life—the individualizing of intelligence through the process of evolution.

The individualizing of intelligence is the direct result of individual development and unfoldment on all the planes of life—physical, spiritual and psychical. It is accomplished only through individual growth in all these three natures.

Development and unfoldment are based directly on knowledge. Soul development is impossible except through knowledge. Therefore, the fulfillment of Nature's purpose—the individualizing of intelligence—is possible only through the acquisition of definite knowledge.

Every individual represents a part of Nature's scheme and purpose. Each soul born into this world is a unit of intelligence in the process of individualization. Hence, the purpose of every individual is to acquire definite knowledge on all the planes of life, that he may cooperate intelligently with Nature in her plan of evolution.

Every person, if he wishes his life to be successful, and desires to fulfil his responsibility to Nature, must understand this purpose, appreciate the meaning of it and strive to carry out the plan in his individual life.

The great purpose of individual life is to acquire knowledge

on all the planes of life, for the purpose of carrying on Nature's plan of evolution, development and unfoldment. The Great School expresses this purpose in the term "Self-Completion". By this it means the equal development and unfoldment of the individual soul on the three planes of life—the physical, the spiritual and the psychical—through the acquisition and use of knowledge.

It defines the Soul as "The unit of intelligence which manifests through the physical and spiritual bodies". If the soul manifests through a physical and a spiritual body, it is understood that the soul must acquire knowledge of the physical and the spiritual worlds—as well as the mental and the moral—if it is to be well rounded and equally developed. Hence, the definition of Self-Completion.

"Self" is the essential ego, Soul or Intelligence. It is the individual Intelligence. When an individual develops and unfolds his intelligence, or Soul, he develops and unfolds "Self". When—if ever—he has reached the height of development and unfoldment equally on all planes of life, he has attained "Completion". He has attained the completion of Self, or "Self-Completion", as that term is used.

Perhaps no better, shorter, nor more concise expression of Nature's purpose in individual life could be found. When once the term "Self-Completion" is defined and understood, we find that it means and expresses the development, unfoldment and evolution of individual intelligence on all the planes of life. Because of its simplicity, its adaptability to this work, and its application to the subject, it shall be used hereafter as synonymous with the underlying purpose of individual life.

"Some things we know, and we know that we know them. Some things we assume to know, but we know that we do not know them. Some things we believe, but we do not know them; nor do we even assume to know them. All other things we neither know, nor assume to know, nor do we believe them. * * * The data of the whole universe, so far as we are individually concerned, naturally divide themselves into four distinct and separate classes, namely:

1. Things we know.

2. Things we assume to know.
3. Things we believe.
4. Things of which we are wholly ignorant.

"Of these four classes of data, there can be but little doubt, in the mind of any honest student of Nature, that the first is by far the most limited. For, the things we know comprise only those things which are a conscious part of us, and those with which we come into conscious, personal contact, or relation, in Nature * * *

"In other words, of all the data of the universe, that which falls within the radius of absolute personal knowledge (acquired through personal experience) is of paramount value and importance to each individual. And conversely, that which lies farthest from such knowledge is, for analogous reasons, of least personal value and importance to him.

"One of the most important duties every individual owes to himself and his fellowmen is, at all times and as rapidly as possible, to increase the number and volume of the things he *knows*, and in so doing select those facts and truths of which he can make the most valuable use. * * *

"Personal *experience* is the only absolute basis and infallible test of what we know. Whatever fails to reach the demands of this simple and exact test does not rise to the dignity of actual, definite, personal *knowledge*." (TK., in *The Great Work*.)

From the above quotation we learn that true, definite *knowledge* is based on, and acquired through, actual, personal experience alone.

Therefore, the only knowledge which gives impetus to evolution—the constructive unfoldment of individual life—is that gained as a result of actual, personal experience. It is only this class of knowledge which enables the individual to fulfil Nature's plan and purpose of life, by striving for Self-Completion.

Every individual soul is created by Nature for a definite purpose—that of unfolding and developing his soul. Nature created him for this specific purpose; therefore, it is his individual and personal responsibility to Nature and to himself to

fulfil this purpose to the best of his knowledge and ability. In other words, it is every individual's fixed responsibility to strive daily toward this primary purpose—Self-Completion. It likewise is every individual's responsibility to study this purpose of life, learn to understand it, think over it, until he appreciates its important significance, and then strive to fulfil it to the greatest possibility of his natural limitations.

An ideal is a composite mental picture of the physical, mental and moral characteristics and elements which are constructive, and which form a mental standard of excellence.

Every individual created by God, or Nature, is essentially different from every other individual. His likes and dislikes differ; he views things from a different angle; his standard of living differs from that of every other individual; and in all phases of life he varies from every other individual. Since this is true, it necessarily follows that his ideals are different from those of others. Inasmuch as each person is different in individuality, it stands to reason that each individual must form his own ideal of life according to his own standard of constructive and destructive living.

There are certain elements, physical, mental and moral, which are constructive and uplifting, and accepted by all thinking people. But these general elements and characteristics only form a foundation, or basis, upon which the individual himself must build the ideal of his "Temple of Human Character".

Every person should build for himself an ideal of life and living, and understand the definite purpose for which Nature created him. This is an essential to *health*; for a definite purpose and ideal of life insure mental wholesomeness, harmony and health, and in turn mental health insures physical health.

In "*Flynn's System of Health Culture*", the author, in dealing with the subject of ideals and health, says: "The ideals of life are formed in our more exalted moments. By making these as definite as possible, with constant affirmation of the characteristics we wish to attain, we can help them to become permanent parts of our character, and enable them to overcome those emotional states which bring weakness and death. * * *

"The constant imagination of a fuller and higher life is one of the potent means by which mankind may attain to greater perfection."

In other words, the person who goes through life without an ideal and a purpose has little or no inclination to control his life, his character or his living, and becomes a prey to his destructive emotions, desires and impulses. These destructive emotions, desires and impulses weaken his soul and mind, which weakness inevitably reacts on the physical body and results in physical disease.

The person with a fixed purpose of evolution and definite ideal goal for which he strives daily and hourly, endeavors to control himself, his desires, emotions, impulses and destructive tendencies, and develop in himself a state of wholesome mental and physical health. He is the person who performs his duties and lives his daily life with head erect, shoulders back, step light and springy, the smile of joy on his face and in his heart, a look of determination in his eye, the force of Will in the set of his chin, the expression of dignity in his carriage resulting from Self-Reliance, fixedness of purpose and reserve inner force, and a quiet assurance of authority and accomplishment in his outward manner.

A definite purpose and ideal of life; it is herein the great majority of humanity fail, for the individuals do not understand Nature's great purpose of the individualizing of intelligence, and fail to appreciate the importance of a fixed ideal as a goal for which to strive. The majority of individuals who make up humanity go through life without a knowledge of the great responsibility they owe to Nature, to society and to themselves.

Let us take, for example, a man who has become an educator. The purpose of life for which he is living is to educate others in a certain line of endeavor. He has an individual mental picture, or ideal, of what an educator should be. Daily he strives toward that ideal which is ever before his mind. With this definite purpose and ideal in mind, he exerts personal effort every hour to reach his goal of ideal educator.

While this man may not be consciously aware of his respon-

sibility to Nature, and may fail in developing himself in all things of life, nevertheless, he is partially fulfilling his primary purpose of unfoldment and development; for in his endeavor to reach his individual goal he necessarily is carrying on the evolution of his soul, and therefore is gradually working toward Self-Completion. In his effort to fulfil his purpose as an educator, and to reach his ideal of one, he studies, plans, works and evolves along his particular line, and acquires definite knowledge through personal experience, which necessarily gives him impetus along the way of his final goal of Self-Completion. So, this man, with his definite purpose and ideal of life inevitably fulfils, to a certain extent, his personal responsibility to Nature. And in due time, he inevitably must come to understand Nature's evolutionary law, as it applies to his own life.

The man without a definite purpose goes through life with no specific goal toward which to work. While it is true that such a man inevitably acquires some definite knowledge from his experience in life, yet he accomplishes far less, and accumulates a smaller amount of knowledge than if he had possessed a definite purpose and ideal. All accomplishment and unfoldment are based on personal effort. If this man acquires knowledge without personal effort, he derives little benefit from it, and therefore it serves him inadequately on his journey to Self-Completion.

Any person who has a definite and fixed purpose and ideal of life, and who lives conscientiously and constructively in alignment with that ideal and purpose, inevitably supplements Nature in her primary purpose. Without his own knowledge, perhaps, he works in cooperation with her in this purpose; nevertheless, by his constructive living along the lines of his constructive ideal and purpose, he travels straight along the evolutionary road which Nature has laid out for him.

The person without a definite ideal and purpose, who lives aimlessly, and perhaps destructively, acts as a devolutionary influence, and retards Nature in the fulfilment of her primary purpose of his own Self-Completion.

Hence, every person owes it to Nature, to society and to

himself, to have a definite purpose and a fixed ideal of life, and to live to fulfil these.

This is no less true of mothers. In fact, it more especially applies to them, because they have an added responsibility. They owe it, in addition to Nature, society and themselves, to their husbands and children, to uplift and inspire them by their own potent example.

The majority of average mothers fail in this great fourfold responsibility, by going through life without the definite purpose of development, unfoldment and evolution, and by living from day to day without a fixed goal toward which to strive.

The average mother may rebel and say—"Am I not working to a definite purpose, and supplementing Nature's work, by bearing and rearing children?" Yes, dear mother, you are, and you are doing a wonderfully fine work which undoubtedly is constructive as far as it goes. The only difficulty is that it does not go far enough, for in accomplishing this work the majority of mothers do it ignorantly and unintelligently. Whereas, if each mother did this great work intelligently, and with definite and intentional purpose of supplementing Nature, she would accomplish vastly more in her soul growth and the acquisition of definite knowledge.

The mother without a definite purpose and fixed ideal drifts into mental ennui, indifference to her family and home, and unhappiness with her station in life. She fails to represent an uplifting and inspiring influence in her home and to her children. She neglects her personal responsibility to Nature, for which Nature shall demand a reckoning. She fails as a wife, as a mother, as a member of her own noble sex.

The mother with a fixed purpose of Self-Completion, and a specific ideal of womanhood, goes through life with a mental activity, a vim and determination, which make her a dominant influence in the lives of all those whose good fortune it is to be associated with her. She receives joy and happiness from her life and, in return, gives it to her family and friends. Her life is a constant source of interest to herself and to her children. She fulfils her responsibility to Nature, to her family and to herself, and in the fulfilment of her primary purpose of Self-

Completion she stores up an enormous amount of definite and valuable knowledge which makes her a leader, a helper, a companion, and a teacher among her fellowmen.

In addition to these, she fills her rightful and legitimate place as a living and constructive example and ideal to her husband and to her children. By constituting herself this living precedent, she teaches her children in early life the necessity of a fixed purpose, and the constructive elements of an ideal toward which they must strive. She teaches them, silently but effectively, the underlying purpose of Nature, and starts them early along their journey toward this goal, and toward making their lives a thing of value and service to society and to humanity.

But, before she can accomplish these things, it is necessary for her to have her own definite purpose and fixed ideal of life.

It is part of every individual mother's personal responsibility to fulfil Nature's primary purpose of individual life, Self-Completion—that is, the development, unfoldment and evolution of her soul, on all three planes of life—the physical, the spiritual and the psychical. This she must do by acquiring definite knowledge through personal experience.

It is her further responsibility to establish for herself a lofty and uplifting ideal of motherhood and womanhood, and each day strive nobly to emulate this ideal and reach her goal, that she may set an inspiring precedent to her children, and lead them forward to a fixed goal.

Nature herself has definitely fixed this obligation upon each and every mother. She cannot evade it with impunity.

"To desire is to obtain; to aspire is to achieve. Dream lofty dreams, and as you dream, so shall you become. Your vision is the promise of what you shall one day be; your ideal is the prophecy of what you shall at last unveil." James Allen.

NONETA S. RICHARDSON.

"Let me be a little kinder, let me be a little blinder
To the faults of those about me; let me praise a little more.
Let me be, when I am weary just a little bit more cheery.
Let me *serve* a little better those that I am striving for.

Let me be a little braver when temptation bids me waver.
Let me strive a little harder to be all that I should be;
Let me be a little meeker with the brother that is weaker.
Let me think more of my neighbor and a little less of me."

Each one's *conscience* is the "Voice crying in the Wilderness".

THE MASTER'S BRIDGE

A Master, going his lone Highway,
Came in Life's Evening, cold and gray,
To Death's Chasm, vast, deep, and wide.
The Master crossed in the Twilight dim;
Death's sullen Stream had no Fears for him,
But he turned, when safe on the other side,
And built a Bridge to span Death's Tide.

"Dear Sir," said a fellow-pilgrim near,
"You are wasting your time with building here;
Ne'er again will you travel this Earth's Highway;
Your Journey will end with the close of Day.
You have crossed Death's Chasm, deep and wide;
Why build you this Bridge in your Evening-tide?"

The Builder lifted his old gray Head;
"Good Friend, in the way that I've come," he said,
"There followeth after me today,
Mankind, whose feet must pass this way.
Death's Stream, which has been as naught to me,
To some poor Souls might a Pitfall be.
Each Soul must cross to this Spiritual Shore;
May this Bridge help them forevermore."

That Bridge, still standing, firm and true;
I hope to cross, and so may You.
If we follow the Path that the Master trod,
The Path to the South; the Path to God.

ROLAND P. FITZGERALD.

NOTICE

Students and friends of the Great School, and readers of this magazine, will please take notice that the publication of the little individual Harmonic Booklets has been discontinued.

I am doing this for two reasons, namely: 1. My work is too heavy at present. 2. Many of the special subjects I would treat, in another series, I can cover in special articles published in this magazine, and thus save our readers double expense.

It may be that, later on, I shall be able to resume the little Booklets, provided I find that our readers prefer to have them in that form. But, in any event, those who read this magazine will be duly notified in advance concerning all new publications.

Your Elder Brother,

TK.

THE QUESTION BOX

(CONTINUED)

Then here is another way of looking at the matter: In the realm of the animal kingdom that lies below the human, we know that it seems to be perfectly good (animal) form, for the animals of one species to eat those of another species. And, in the accomplishment of this part of Nature's plan and purpose, she has introduced murder in as hideous forms (to us) as it is possible for the human mind to conceive. But, since it is a fact (figuratively) that half the animal kingdom eats the other half, is it not logical (from our human way of reasoning) to assume that it is just as important (in the economy of Nature) for the half that becomes food as it is for the half that absorbs them? Who shall say?

QUESTION: I believe I have finally seen the "Light of Truth". Please tell me if I am correct in this. For instance: If I am *worthy* of a thing I want, and make every right and honest effort to obtain it, the thing itself will finally come to me and will become mine; and no one shall be able to take it

away from me because it is mine by a natural right, and in conformity with Natural Law.

But, in order to obtain that which I want, I must make myself *worthy* of it in order to be allowed to *keep* it.

In other words, all things rightfully mine I shall have, soon or late; but those things that are not rightfully mine I shall not be able to hold, even though I may have managed to obtain them.

Am I right?

ANSWER: Absolutely. For illustration: Suppose the thing you want is Independent Spiritual Vision. You cannot receive it until you make yourself *worthy* of it; and this means worthy in the sense that you will know how to value it correctly, and will not abuse it nor misuse it. Now, you cannot meet all these conditions except by and through your own *Personal Effort*. But when you have made the Personal Effort and have made yourself *worthy*, you will *receive* the thing you want and have worked for. And once you possess it, no one can take it from you, because it has become a vital part of *yourself*.

Once you have achieved, by your own personal effort, independent spiritual vision, it is absolutely beyond the reach of outside intelligence, so far as your own possession and control of it are concerned. Having thus earned it, and received it, nobody whomsoever can ever divest you of it *but yourself*. And that is a matter wholly and entirely within your own control.

QUESTION: What is the attitude of the Great School on the subject of "Baptism"? I have **not been** able to find any reasonable explanation as to why it is necessary; and yet, our various Christian teachings and churches seem to hold that it is necessary to be baptized before one can enter the kingdom of Heaven. While I cannot quite believe this, since Jesus sanctioned baptism, according to biblical history, there must be some vital principle in it.

ANSWER: Just as Natural Science has proven—before a physically embodied individual can ever open the door of the spiritual life and enter into the joys of independent spiritual vision, he must be "duly and truly prepared, worthy and well

qualified". That is, he must be *worthy*. He must have earned that right. This means, however, that he must undergo a remarkable transformation within himself, before he can have that wonderful personal experience.

The ceremonial of baptism, employed by the various Christian churches, is used merely as a symbol of the cleansing process by which the Spirit is made *worthy* to "enter the kingdom of Heaven".

It is a significant ceremonial intended to impress the novice with the sublime fact that he must live a *clean life*, in spirit and in truth; that he must be cleansed in the "waters of Eternal Life", before he is *worthy* to enter into the joys of the Heavenly Kingdom.

The Great School says to us all: "Live the Life, and Prove the Law". The ceremony of baptism says to the novice: "Cleanse your Life, make it clean and pure, make yourself *worthy*, and you will enter into the joys of the Spiritual Life."

Theologians, in their learned expositions of the ceremonial of baptism, have invested the subject with so much mystical symbolism that it is difficult for the lay student to follow them.

I have only given a very brief suggestion of the real significance of the ceremonial, and tried to make it so simple as to remove the mysteries that confuse. Much more can be said, however, by way of analysis and exposition of the principle underlying the ceremonial, that would be most interesting and illuminating. What I have said is intended merely to indicate that the ceremonial itself is based upon a vital principle of spiritual unfoldment—just as are many of the ceremonials of the various Christian churches. Natural Science has no quarrel with the churches over ritualistic ceremonials, so long as the principles underlying each ceremonial are constructive and true to Nature.

One of the great difficulties, however, seems to be in the natural tendency of the average human to substitute the "letter" for the "spirit"—until much of the real spiritual teaching of the Master, Jesus, is lost entirely, or is so obscured as to have little value.

QUESTION: Since the physical senses register only physical

vibrations, and the spiritual senses register only spiritual vibrations—how is it that one who has just stepped out of the physical body is able to see his physical body? He has only his spiritual eyes with which to see.

ANSWER: Since this question has been answered already, in the Harmonic Literature, I am going to ask the students and friends of the School and Work to do me a personal favor, namely—send to me (as early as possible) an answer to the question, with references as to volume and page of the *Harmonic Series*—or other writings of the School—where the principle is under consideration, or the subject analyzed or explained. This will be of real value to everyone who will comply with my request, and it will also be of value to the readers of this magazine; for I will publish the best exposition of the subject I shall receive; and I may also venture to make a “few remarks” myself. Please help me out on this, and let me have your responses not later than Dec. 20.

QUESTION: In reading Mrs. Richardson’s article on *Prenatal Influence*, I gather that the mother has complete physical, mental, moral and spiritual control over the physical and spiritual organisms of her child and can make of its life what she will. In other words, I gather, from this particular article, that the mother has the power, after conception, to take a Soul with a higher development than her own and, through prenatal influence, retrograde its development or, as stated, make a God or Devil of him.

Assuming this to be true, and that the Great School emphasizes individuality, what, then, has become of the individuality of the reincarnating entity? If he has not the power of Will, or natural protection, to reincarnate without opening himself to general lowering of his development through prenatal influence, regardless of his individual desire; and if, through such prenatal influence, his future life and endeavor is ordained, then wherefore is he universally morally accountable, and responsible for failure to live a constructive life, when he, through the power of prenatal influence, ordained to live a destructive life—which power, I gather, he has no individual ability to control?

If we are hopelessly subject to this power, in other words, subject to the Will and intelligence separate from ours—same being of another entity, and not specifically and irrevocably depending upon the moral development of said entity—then where, I ask you, is our individuality?

Assuming said individuality to mean the free and rational exercise of our own Will and faculties, without subjectivity to another entity, or subjectivity to results from past control of another entity during the period between conception and birth.

I have not attempted to project my own beliefs and conclusions into these questions, as they are composed of theories and subject to change with the proper knowledge on this subject. All knowledge that I have acquired from others, on this subject, * * * agrees with Mrs. Richardson's article.

I have asked these questions, based on my deductions from her article, with the desire to have the knowledge or opinion of the Great School, and to benefit our friends who have possibly thought along these same lines, without having time to ask you. * * *

G. E. F.

ANSWER: This QUESTION Box department is used as a sort of "measuring rod" for the material that goes into each number of the magazine. That is, the material is made up for this issue, with the idea that it may not be quite enough to fill out the regular number of pages of the magazine: and this Q. B. Dept. is used to fill out whatever the selected material may lack.

I am convinced that the material selected for this number— together with the Q. B., as far as the questions of G. E. F. go, will consume all the space for this issue. Hence, I am compelled to ask my readers to let me say "*Continued in our next*", and then hold their breath a whole month for my answer. By complying with this last request, I feel quite sure they will all be so busy enjoying the beauties and blessings of the spirit life that they will have forgotten all about the matter—and I can thus "sneak out" of the difficult task of answering all of G. E. F.'s questions— until some time during his next incarnation, or reincarnation, as the case may be.

My prophetic sense tells me that he has laid a difficult

snare for me, and that I am going to fall into it. Until then, however, let me remain,

Your Elder Brother.

TK.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.,
REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of "The Great Work In America", published monthly at Hollywood (Los Angeles), Calif., for October 1, 1925.

STATE OF CALIFORNIA,
COUNTY OF LOS ANGELES.

ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared J. E. Richardson (John E.), who, having been duly sworn according to law, deposes and says that he is the Editor, Business Manager, and Owner and Publisher of "The Great Work In America", and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are:

	Name of:	Post office address:
Publisher.....	John E. Richardson,	8272 Marmont Lane, Hollywood, Calif.
Editor.....	John E. Richardson,	8272 Marmont Lane, Hollywood, Calif.
Managing Editor....	John E. Richardson,	8272 Marmont Lane, Hollywood, Calif.
Business Manager..	John E. Richardson,	8272 Marmont Lane, Hollywood, Calif.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) John E. Richardson, 8272 Marmont Lane, Hollywood, Calif.

3. That the known bondholders, mortgagees, and other security holders owning or holding one per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) There are none.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is 430. (This information is required from daily publications only.)

JOHN E. RICHARDSON,

(Signature of editor, publisher, business manager, or owner.)
Sworn to and subscribed before me this 2nd day of October, 1925.

[SEAL]

A. O. HOLLY,

Notary Public, Los Angeles County, Cal.
(My commission expires April 7, 1929.)

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